

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 99.

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Vol. 2.

## POETRY.

From an English Paper.

### THE DEATH-BED OF THE RIGHTEOUS.

Sweet is the scene where virtue dies,  
When sinks a righteous soul to rest;  
How mildly beam the closing eyes!  
How gently heaves the expiring breast.

So fades a summer cloud away;  
So sinks the gale when storms are o'er;  
So gently shut the eye of day;  
So dies a wave along the shore.

Triumphant smiles the victor's brow,  
Fann'd by some angel's purple wing;  
O grave! where is thy victory now?  
Invidious death! where is thy sting?

A holy quiet reigns around;  
A calm which nothing can destroy;  
Nought can destroy that peace profound,  
Which their unfettered souls enjoy.

Farewell conflict! joys and fears,  
Where light and shade alternate dwell!  
How bright the unchanging man appears,  
Farewell! inconstant world! Farewell!

Its done, as sinks the peaceful clay,  
Light from its load, the spirit flies!  
While heaven and Earth combine to say,  
"Sweet is the scene where virtue dies."

## AGENTS

FOR THE CHRISTIAN REPOSITORY.

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William Finney, *Bell Air.*

Samuel Park, *Peach Bottom, &c.*

Samuel Martin, *Chanceford, &c.*

R. H. Davis, *Baltimore.*

We beg leave to request all the above gentlemen, as well those we have not personally spoken to, as those we have, to oblige us so far as to receive, receipt for, and forward when convenient, all monies coming to their hands on our account. Also forward new subscribers.

From Zion's Herald.

MESSRS EDITORS,

While I was travelling in Vermont, about 20 years ago, I formed some acquaintance with two men, of whom I had a very pleasing anecdote—One possessed great tenderness of conscience, and the other a noble and generous disposition. The circumstances as related to me, was in substance as follows: Mr. J—, who was a poor man, with a family, made no pretensions to religion; yet he intended to be strictly honest. Being a carpenter by trade, he was employed for a season by Mr. C—, who was in quite affluent circumstances for that country; and best of all, he professed, and appeared to enjoy the holy religion of Jesus.

As Mr. J—'s family needed the avails of his labour for their support, it was understood that payments were to keep pace with his work. Upon a full settlement, however, both were surprised to find that Mr. J— had a demand for near \$20. They could detect no error, and Mr. C— paid the balance. On his way home Mr. J— was pondering the subject when it occurred to his mind that he had received an order for \$1. upon a Merchant, which, through forgetfulness, was not included in Mr. C—'s account. This brought Mr. J— to a strait, whether to correct the mistake, or let it stand. At length he

came to this conclusion, "I have sustained a loss while working for Mr. C—, in that one of my apprentices has become disaffected and left me, and I suspect he was the cause of it, and that order won't more than make up my loss; and besides, I need it, and Mr. C— will never feel the want of it."

Mr. J— had removed to an adjoining town, where, a few years after, the Lord poured out his spirit and a glorious revival was the effect;—trembling convicts cried for mercy; and happy for Mr. J—, he was among them. It was not long before he was enabled to rejoice in a sin-pardoning God, with blessed foretastes of the glorious inheritance; but soon he began to feel uneasy about that \$1. order, and knew not what to do.

He reflected upon it thus, "it was years ago—I professed no religion at the time—I am now poor and unable to pay it—he is rich and don't need it, &c." Such reflections would bring clouds over his mind and doubts and fears would greatly multiply with his sorrows; yet when he cried for help from the depths of distress, the Lord would restore peace to his mind, and when he began to rejoice, that order was in his way. He was willing to pay Mr. C—, but had not the means—he could not see how his family could subsist without their cow, and he had nothing else to part with.

Rather than endure so much perplexity, he resolved to inform Mr. C— of the whole affair, and abide the consequences. Not longer after, as Mr. J— was travelling the road, he saw Mr. C— coming to meet him;—his courage half failed him, but he resolved, though agitated, to pursue his plan. They had just passed each other, with the customary compliments, when Mr. J— turning, called to Mr. C—, who checked his horse, and when they met, his heart seemed too full for utterance. However, he soon said, "you remember that at such a time, I worked for you?" "yes," "well, don't you remember that when we settled we were surprised that you owed me so much?" "Why, indeed, I don't know, it seems to me I do recollect something about it." "Well, I can tell you that I soon found out the mistake; it was that \$1. order you gave me on Mr.— and which was not included in your account, and I did not mean to tell you of it; but about 6 months ago the Lord laid the burden of my sins upon me, and afterwards spoke peace to my soul, since then, whenever my soul feels happy, I think of that order, and am perplexed. I have hoped to get something to pay you—you may take my cow, or any thing, if I can only get that difficulty off my mind."

This simple narrative was attended with flowing tears; while Mr. C— sat upon his horse, equally bathed in tears, and scarcely able to speak. After the first emotions of joyful surprise had subsided, he said, Well, bless God for what he has done for your soul—as to that matter, it had wholly passed from my mind, if ever I should want your labor, and it were convenient for you to grant it, well, if not I am satisfied—Go home and enjoy what you have with your family, nor suffer that to trouble you any more."

The feelings of each can be better conceived than expressed, and Mr. J— so perfectly got rid of his difficulty that it returned no more. My acquaintance with him was truly agreeable, he was a very circumspect and conscientious Christian; and his last days, were days of Mercy and holy triumph. "He rests from his labor."

ADIEL.

P. S. Query—If any man has wronged another in any period of his life, can he enjoy the religion of the Holy Jesus without making restitution as far as he can? If he refuse to do it, does he not thereby approve of the principle of injustice? Or, will it do to say, "that was among my sins, and the Lord has forgiven them all, and I have no more to do with them? Is it not possible that many are hindered in, or utterly turned out of the path of life for this neglect?—However, is it not safe to conclude, that, 'Happy is the man that condemneth not himself in the thing which he alloweth?'

## ENGLAND AND AMERICA UNITED

Under the Bethel Flag.

In the London Sailor's Magazine of December last, we find the following speech, delivered by the Rev. Mr. IVIMY, (a Baptist minister) at the late anniversary of the London Bethel Union.

I am almost ashamed to acknowledge it, but I felt somewhat of a coward when I received this motion, but I looked at the flag, and being fearful of the mutiny laws, I determined, however, imperfectly I might advocate the cause, I would do what I could. I felt that I was an Englishman, and could not help feeling something of a sort of high gratulation, that England should have been made so eminently useful from "the rivers to the ends of the earth;" I thought I heard the well-known word of command so frequently (but never inappropriately) used, "England expects every man to do his duty." I trust I felt as a Christian, while it was intimated such plans were adopted for the benefit of Seamen; my heart glowed with gratitude to God when I listened to the plans for the anchorage of the condition of our brave defenders, and that the reproach of neglecting this body of men was in some measure rolled away. I rejoice not only in the direct influence of the Society, but its indirect influence, as it will unite at last Christians of the two greatest maritime nations of the world, England and America; and I cannot touch the subject without expressing my gratitude in the presence of the nobleman whose highest honor does not consist in his *title well earned*, but in being destined to be the pacificator of England and America. When I consider that the inhabitants of those two countries all spring from one common ancestry—when I consider they speak one common language,—that they are alike great commercial nations,—that they are both educated in Protestant principles, and possess Protestant feelings,—England and America united as was lately most wisely said, united politically might face the world, and as Christians united, may bless the world, by making known "the unsearchable riches of Christ." My good friend (Rev. Mr. Smith) when he was a very naughty man, learned his lesson at an academy, to which we landmen are not permitted to go; but I rejoice that He, to whom nothing is impossible, has since made him a zealous and honest minister of the gospel of Christ. However there is one book, I hope, I am a little acquainted with, and this book contains a number of allusions which may illustrate even this maritime society. There is a passage in the Apocalyptic Vision, which is indeed dreadful. When the "Vial" is poured on the Sea, it becomes as the blood of a dead man; let us hope that such a pouring out of the vial will not occur again—and let us hope that judgment passed over in the last bloody war. I am happy to say, there is another remarkable book which I never understood till I was at sea, if by the way, I understand it now; it happened to be a calm sea; the sun, setting in all his majesty, threw his golden beams over the pellucid waters, and it reminded me of the passage, "and the street of the city was fine gold, as it were transparent glass," a most beautiful representation of the ocean in the state I have described, viewed in a period of peace. I must say one thing more; "I saw a sea of glass," I believe refers to that fountain in Solomon's Temple described as supported by twelve oxen, whereof three looked every way, which was designed as an emblem of purity, the purity required in religious services, and I mean that this purity must be displayed by the British Sailors, that the influence derived may be seen by their lives and conversation, evincing that they have gained the victory. Victory (this is purely a Sailor's word) and this victory over sin, and Satan, shall be more glorious than the victory off Copenhagen, or the awful victory of Trafalgar, when they shall overcome themselves. When a man is enabled to conquer himself, he is greater "than him that taketh a city." It is because I believe the supporters of this Society will accomplish and bring about the visions of proph-

cy, that I feel honoured in taking a part in the business of its Annual Meeting.

## SINGULAR RECOVERY OF A FEMALE UNJUSTLY EXECUTED.

The following account of the case of a poor girl, who was unjustly executed in 1766, is given by a celebrated French author, as an instance of the injustice which was often committed by the equivocal mode of trial used in France.

About seventeen years since, a young peasant girl, possessed of a very agreeable figure, was placed at Paris in the service of a man depraved by all the vices consequent on the corruption of great cities. Smitten with her charms, he tried every method to seduce her; but she was virtuous and resisted. The prudence of this girl only irritated the passion of her master, who, not being able to make her submit to his desires, determined on the most black and horrible revenge. He secretly conveyed into her box many things belonging to him marked with his own name. He then exclaimed that he was robbed, called in a commissaire, a ministerial officer of justice, and made his deposition—The girl's box was searched, and the things were discovered. The unhappy servant was imprisoned. She defended herself only by her tears; she had no evidence to prove that she did not put the property in her box; and her only answer to the interrogatories was, that she was innocent. The judges had no suspicion of the depravity of the accuser, whose station was respectable, and they administered the law in all its rigour; a rigour undoubtedly excessive, which ought to disappear from our code to give place to a simple but certain penalty which leaves fewer crimes unpunished. The innocent girl was condemned to be hanged. The dreadful office was ineffectually performed, as it was the first attempt of the son of the great executioner. A surgeon had purchased the body for dissection, and it was conveyed to his house. On that evening, being about to open her head, he perceived a gentle warmth about the body. The dissecting knife fell from his hand, and he placed in his bed, her whom he was about to dissect. His efforts to restore her to life were effectual; and at the same time he sent for a priest, on whose discretion and experience he could depend, in order to consult with on this strange event, as well as to have him for a witness to his conduct. The moment the unfortunate girl opened her eyes, she believed herself in the other world, and perceiving the figure of a priest, who had a marked and majestic countenance (for I knew him, and it is from him that I have this fact,) she joined her hands tremblingly and exclaimed, "Eternal Father, you know my innocence, have pity on me!" In this manner she continued to invoke the Ecclesiastic, believing in her simplicity, that she beheld her God. They were long in persuading her that she was not dead; so much had the idea of punishment and of death possessed her imagination. Nothing could be more touching and more expressive than the cry of an innocent being, who thus approached towards him whom she regarded as her Supreme Judge; and independently of her affecting beauty, this single spectacle was sufficient to create the most lively interest in the breast of an observing and sensible man. What a scene for a painter! What a moral for a philosopher! What a lesson for a legislator!

## CIVILIZATION OF THE INDIANS.

"We return our best thanks to our father and to Congress, for his and their exertions to bring us, their affectionate children, to civilization, and to the knowledge of Jesus, the Redeemer of the red skins, as well as of the whites."

Address of Ottawas Chief to the President.

"From the report of the Agent, the Six Nations of Indians appear to be making considerable advances towards civilization. They have made extensive improvements, by clearing their lands, building comfortable houses, good fences, &c. At a number of the villages, they raise considerable



English grain. There appears to be a spirit of industry among them; and a desire to excel each other in building houses, &c. The happy change which has been made in the habits of the Six Nations, is said by the Agent to have been brought about, in a great degree, by the smallness of their hunting grounds, and the scarcity of game, which have compelled them to labour for the support of themselves and families.

"A great change has taken place in the moral conduct of the Oneida, Stockbridge, and Tuscarora Indians. The Oneidas have built themselves a handsome chapel, in which Divine service is performed, with as much decorum and solemnity as at any other church.

"The Indians on the Alleghany, Catawagus and Tonawanda have made considerable advances, in improvement, by the aid of the Society of Friends.

"The Senecas appear to be seriously engaged in the education of their children, and have built a large school house for this purpose.

"The Genessee Indians have not had the same advantages, but have profited by the example of the white population surrounding their reservation.

"The Creek Indians have recently consented to the establishment of schools among them, and the Agent entertains great expectations of success.

"The attention of the Society of Friends has been turned to the Shawanese. Senecas and Wyandotts, at Lewistown and Upper Sandusky, in Ohio. These Indians reside on their reservations, and have made considerable progress in improving their lands. They have a prosperous stock of cattle and hogs, and improve fast in the cultivation of wheat, corn and vegetables. They are desirous to have their children educated, and some steps have been taken for the purpose.

"The Miamies have lately manifested a disposition to adopt civilized habits. They have taken measures to fence in fields for cultivation. Some of their children are educated, at the school established at Fort Wayne, by the Baptist Board.

"The Northern Missionary Society are making efforts to establish a school among the Indians, in the vicinity of Saginaw Bay; and notwithstanding some opposition, they will doubtless be ultimately successful.

"The Ottawas, Chippewas, and Potowatomies, also, have manifested a desire for improvement, by the provision which they have made, in the treaty lately concluded at Chicago, for the support of teachers, blacksmiths, and a person to instruct them in agriculture."

A school has been established under the auspices of Episcopalians, among the Menominee tribe at Green Bay, Michigan Territory. It contains about 60 scholars [Star.

#### THE NAVEHOE INDIANS.

In the Evangelical Magazine for January, we find a letter from the Rev. Epaphras Chapman one of the missionaries of the U. F. Missionary Society among the Osages, to a gentleman in Wales, giving a very interesting account of a tribe of Indians called the Navehoes, who inhabit the Rocky mountains near Santa Fe. It seems that these Indians are supposed to be the descendants of *Madoc ap Owen Gwynedd*, and his friends, who are said to have emigrated from North Wales to America in the year 1170; and Mr Chapman's letter was written in answer to one which he received from his Welsh correspondent including a small vocabulary of Welsh and English words, that he might enable any person visiting the Indians, to ascertain whether or not they have any knowledge of the Welsh language.

July 18, 1823,

"Dear Sir,

A little more than a year ago, some gentlemen arrived from the hunting and trading party of Hugh Glenn, Esq. of Cincinnati—They were on their return from Santa Fe and the Rocky Mountains. Among many interesting particulars, concerning many remote nations of Indians, I received from them the following respecting the Navehoes, which I feel happy to communicate, in compliance with your request. This singular people live in the midst of some of the loftiest ridges of mountains, about six days journey N. W. of Santa Fe. Their country is very extensive and fertile, on the head waters of those streams which fall into the Pacific Ocean. Their fields are situated in the valleys, and watered by frequent showers of rain, which seldom fall in the neighbourhood of Santa Fe. The inhabitants cultivate all kinds of vegetables common

in this climate, in the greatest abundance and perfection. They also possess immense herds of cattle, horses, and mules, and flocks of sheep and goats. They do not live in villages like other Indians; but their houses are connected with their plantations. They manufacture blankets, flannels, cloths, knit caps, stockings, and dressed leather, to so great an extent, as to export them to their Spanish and Indian neighbours. Their blankets are said to resemble Turkey carpeting, both in quality and texture. Unlike all other Indians, and in many respects unlike their Spanish neighbours, their dress consists of flannel shirts, jackets, and short coats, dressed deer skin breeches and stockings; a blanket, with a hole in the centre, through which they put their heads; and their hair cut at full length down their backs. Their plantations are cultivated, and their flocks and herds tended by the men. Their women manufacture their clothing, and attend to other branches of domestic business. They have very large buildings for their churches; their own native priests; and they refuse to admit the Spanish clergy. Their weapons are lances, eighteen or twenty four inches long, inserted into poles of eight feet in length, together with bows and arrows, resembling in dimensions those of the ancient Britons, being nearly twice as long as those of other Indians. The above is the substance of what I have received of Mr. Dowglas, of Wheeling, Virginia, confirmed, so far as their information extended, by two others of the same expedition, and one of another party since I am particularly acquainted with these gentlemen, and believe them to be men of veracity. They received their information from Spaniards, near Santa Fe, who had lived many years with the Navehoes. Mr. Dowglas, who is with me at present, will probably return home to Wheeling (near Jones' Inn) either next autumn or next spring, when you may be much entertained with him. I would likewise refer you for more particular and correct information, to Hugh Glenn, Esq. of Cincinnati, and Jacob Fowler, Esq. of Covington, near Cincinnati, who preserved a Journal of their expedition. As similar ones are fitted out from this country and Missouri annually, I would recommend that some respectable Welsh gentleman should be deputed to accompany them. By this means the question might be soon settled, beyond a doubt. Your vocabulary I shall give to the first gentleman of intelligence that I find going to that country. Be assured, Sir, I shall be happy to serve you, that the gospel may by this means be spread from the rising to the setting sun. With best wishes for the success of your inquiries, and those of your fellow countrymen, I subscribe myself your friend and servant in Christ.

EPAPHRAS CHAPMAN.

To the Rev. Geo. Roberts."

We have received from a reverend and highly respected correspondent, in Franklin county, the following extract from J. SMITH'S LECTURES ON THE SACRED OFFICE—a rare and valuable work.

"My brethren, every minister ought to lay out all his faculties in doing good to his people; and for this purpose to give heed to his conversation, as ministers should always be marked with gravity, modesty, and piety. By this we should show we are men of God upon earth, and a different class from the generality of mankind. The mouth of a minister of the gospel, to use the language of holy writ, should be a sharp sword, and his words polished shafts, used on all occasions in the service of his Master, and never be allowed to contract rust by being seldom employed. What then shall we say of those ministers who seldom have any thing serious, edifying, or heavenly, in their ordinary conversation? Ah! what irrecoverable opportunities do they let go; what precious moments do they lose in trifling! How do they know but a well-timed word might be blessed as the mean of saving a soul? A word in season, how good it is! How do they know but their private labors might be more useful than their public discourses?—speaking to men privately, separately, and suitably to their various circumstances and conditions in life, may produce happier effects than either they or the speaker anticipated. In our public ministrations, my brethren, men often come to hear us on their guard. But in familiar discourse this guard is thrown off; the harness is, as it were, drawn aside, and the access to the heart is open—Besides, they want that life and energy, that address and insinuation, which always attend a private conference.

Hence, we find our Savior, though he spoke as never man did, making converts much oftener by his private conversation than by his public teaching. To imitate his example in this respect, is a most promising way of doing good. Enemies themselves bear witness to its influence. "Thou hast done more harm, said once a lord chancellor of England to a faithful minister, thou hast done more harm by thy private exhortations in prison than thou didst by thy public preaching before thou wast put in."

#### NOMINAL CHRISTIANS.

THE following computation of the number of Christians of each century, since the Christian era, we translate from the note annexed to an eulogy of the late Rev. John Owen, Secretary of the British, and Foreign Bible Society, published in the Report of Paris Bible Society; it is from the pen of M. Laffon de Ludebat.

1st Century,	500,000
2nd	2,000,000
3d	5,000,000
4th	10,000,000
5th	16,000,000
6th	20,000,000
7th	25,000,000
8th	30,000,000
9th	40,000,000
10th	50,000,000
11th	60,000,000
12th	70,000,000
13th	75,000,000
14th	80,000,000
15th	100,000,000
16th	13,000,000
17th	155,000,000
18th	206,000,000

M Laffon estimates the population of the globe as follows:

2,500,000 Jews; number stationary
200,000,000 Christians; number increasing rapidly.
140,000,000 Mahometans; number probably decreasing
657,000,000 Heathens of various religions; decreasing
1,000,000,000 Total population of the earth.

The subdivision of the number of Christians may be estimated as follows:

90,000,000 Roman Catholics.
35,000,000 Greek Church.
75,000,000 Dissenters from both Roman and Greek.

200,000,000

Since the year 1800, up to which time the above computation is made, the number of Christians has increased very rapidly, in all parts of the globe. Nearly 1000 Bible Societies, parent or auxiliary, are spreading the sacred book within the circle of their influence. The Evangelical Missions who, in 1800, had but 157 stations, placed in almost all parts of the globe, had in 1821, two hundred and fifty two; and the number is still greater at the present time. Their revenues exceeded in 1819, one hundred and eighty thousand pounds sterling. To these means must be added the efforts of the Roman Church, by her missionaries; the editions of the Bible printed; and their use since the commencement of the present century.

N. Y. Relig Chronicle.

#### LIBERAL AND EVANGELICAL CHRISTIANITY.

We find in the English Wesleyan Magazine for November, the following extract of a letter from the Rev. Joseph Nightingale. He was in early life a Methodist, but afterwards became a Unitarian preacher, and published a book, called a "Portraiture of Methodism."

"PECKHAM, Oct 25, 1823.

MY DEAR SIR,

To-morrow, should I live to see it, (which is, I believe rather doubtful,) I shall have attained my forty ninth year,—and about twenty of those years have elapsed since I resigned my ticket as a member of the Methodist Society into your hands. Oh, what a twenty years have they been! I would give twenty worlds, did I possess them to have them recalled! Twenty years! Good God! what a length of time! and that, too, a great part of it, spent in the public defence of doctrines, which, however plausible at first sight, I find now, when death stares me immediately in the face, shrink from my grasp, and refuse me one gleam of consolation against the terrors of a broken law, and the horrors of a guilty conscience! Others may, for aught I know, have found refuge in what is called "Rational Christianity." To their own Master they stand or fall: I quarrel with no one;—my time is too short,—my bodily strength too weak, to

enter into the intricacies of religious dispute. I embrace, therefore, a moment's remaining strength, to beg of you, for myself, to protest before the religious public, against all doctrines of faith, in which the great, and leading, and incontrovertible doctrine of Divine influence, as generally taught by evangelical Christians, does not form an essential point. If a knowledge of salvation by the forgiveness of sin can be obtained; if a man can be able to say that he feels the love of God shed abroad in his heart,—that Christ dwelleth in him, the hope of glory,—that his sins are pardoned, and he can call God his reconciled Father; if he can have the spirit of adoption, so as to cry, Abba, Father;—if he can know that he is passed from death unto life, being born again of the Spirit;—if all this can take place, without a cordial reception of the doctrines of the Trinity, the Atonement, and those other great doctrines usually connected therewith, then I would gladly say to such a one, "This is the way, walk thou in it." But I am compelled, as far as I feel my own soul concerned, with all the seriousness and earnestness of a dying man, to attest, that I have made the experiment, and it has failed; hence, I have been driven once more to seek refuge in the blood of Atonement. I cannot give you a long detail; suffice it to say, that I have once more found peace and joy in believing; and that I die happy, under a sense of the Divine pardon, obtained for me by the blood and righteousness of my dear Redeemer and Lord Jesus, the friend of sinners. "It is the Lord's doing, and marvellous in our eyes!" Glory be to sovereign grace!"

Yours, very truly,

JOSEPH NIGHTINGALE.

Cruelty with which the French and Spaniards carry on the Slave Trade.

The case described in the following extract will awaken just indignation in the reader:—

The Directors have no reason to believe that any relaxation in the French Slave Trade has taken place during the last year. Although they have not, at present, such ample details to lay before the meeting as on several former occasions, yet the following account will show in what mode that traffic continues to be carried on.

Sir Robert Mends was commander of a squadron on the coast of Africa, stationed there by the British government to prevent the infraction of the laws for the abolition of the Slave Trade. He sent out Lieut. Mildmay, with the boats belonging to his vessel, to reconnoitre the river Bonny, a place notorious for carrying on this traffic. The boats having crossed the bar soon after day-light, about seven o'clock, six sail, two schooners and four brigs, were observed lying at anchor off the town of Bonny. When the boats were about four miles off, they displayed their colours; and, as they advanced, the slave vessels were soon moored across the stream, with springs on their cables, all armed, with apparently about 400 slaves on board; and the crews fully prepared to resist any attack that might be made upon them. The two schooners and three of the brigs opened a heavy fire, of cannon and grape-shot and musketry, upon the English boats, as they advanced.

When the latter were near enough for their shots to take effect, the firing was returned, and in a short time took possession of all the vessels.

The ship proved to be, the Yeanam, a Spanish schooner from the Havana, of 360 tons, and 380 slaves on board; the Vieuca, a Spanish schooner from the Havana, 180 tons, and 325 slaves on board; the Petite Betsey, a French brig from Nantes, 184 tons, with 218 slaves on board; the Ursule, a French brigantine from St. Pierre, Martinique, 100 tons, and 347 slaves on board: all manned and armed in such a way as that they might fight desperately if attacked. The Theodore, a French brig, had no slaves on board; but a cargo was on shore, in readiness for embarkation.

Many of the slaves jumped overboard during the engagement, and were devoured by the sharks.

On board the Yeanam which made the most determined resistance, the slaves suffered much: four were killed, and ten wounded. Of the wounded, three were females: one girl, about ten years of age, lost both her legs, another her right arm, and a third was shot in the side. Even after the vessel had been surrendered, a number of the Spanish sailors skulked below, and, arming the slaves with muskets,



made them fire upward upon the British. On board this ship, Lieut. Mildmay observed a slave girl, about twelve or thirteen years of age, in irons: to which was fastened a thick iron chain, ten feet in length, that was dragged along as she moved; he ordered the girl to be instantly released from this fetter; and, that the captain who had treated her so cruelly might not be ignorant of the pain inflicted upon an unprotected and innocent child, the irons were ordered to be put on him.

The Spanish schooner *Vieja*, when taken possession of, had a lighted match hanging over the open magazine-hatch. The match was placed there by the crew, before they leaped overboard and swam for the shore: it was seen by one of the British seamen, who boldly put his hat under the burning wick and removed it. The magazine contained a large quantity of powder. One spark from the flaming match would have blown up 325 unfortunate victims, lying in irons in the hold. These monsters in iniquity expressed their deep regret after the action, that their diabolical plan had failed.

The slaves, at the time of the capture of the vessel, were found in a wretched condition: some lying on their backs, others sitting on the bottom of the ships. They were chained to one another by the arms and legs: iron collars were placed round their necks. In addition to these provisions for confinement they were fastened by a long chain which connected several of the collars, for their greater security in that dismal prison.

Thumb-screws, to be used as instruments of torture, were also found in the vessel. From their confinement and sufferings, the slaves often injured themselves by beating; and vented their grief upon such as were next them, by biting and tearing their flesh. Some of them were bound with cords, and many had their arms grievously lacerated. Upward of 150 of the slaves died on their passage to Sierra Leone. The Spanish schooner from the Havana was separated from the other vessels in a dreadful storm, as they were proceeding to that colony, and sank with 380 slaves on board. The other vessels reached their destination. Those from Spain were left at Sierra Leone for adjudication by the mixed commission court of Great Britain and Spain; and those from France were sent to England, to be disposed of by the British government, which ordered them to sail for France. The slaves however, had all been previously liberated, and distributed in the colony of Sierra Leone, through the villages settled by other captured negroes; where they have regained their freedom, and now enjoy the opportunity of being instructed.

#### Geographical Garden.

A novel proposition has been made to Congress, in a memorial of Ira Hill, of Baltimore, for a grant of ten acres of land and ten thousand dollars capital, to enable him to construct in the city of Washington a geographical garden.

The proposition of Mr Hill, is one which promises great utility.

This plan literally makes the paths of Science to be strewn with flowers, and while it will serve to attract the young to the useful studies of geography and topography, it is admirably adapted to imprint strongly on their memories as those of riper years, the important facts which it conveys, by the principles of association and location, which are the foundation of the mnemonic art.

The following extract from the memorial will give the reader an idea of the intended garden.

The memorialist proposes to form near the Capitol a Geographical Garden. In this, all the known parts of the world shall be accurately delineated. The beds of oceans, seas, gulfs, bays and lakes shall be depressed, and the continents, peninsulas, and isthmuses, mountains, islands, &c. shall be raised in proportion to their respective elevations on this terraqueous sphere.

The beds of the oceans, &c. shall be covered with gravel, and the lands shall be adorned with verdure; and the mountains may rest on the same kind of stones as compose them in their natural state.

The Channels of rivers shall be described as in their natural courses, and lowered in proportion to the heights of their respective banks. If required, the beds of oceans, seas, &c. shall be so constructed that they can be filled with water at any time, so that the whole world, in its native elements, will be completely represented in miniature.

If the proposed topographical delineation should be constructed on ten acres of

ground, and described according to Mercator's projection, the lakes Erie and Ontario would be each more than eight feet in length, and the United States from the Atlantic to the Pacific will be one hundred and sixty feet, and every Country, Kingdom, State and Province will be clearly delineated. The situations of all the important cities, shall be so described as to convey a complete idea of them. The parallels of latitude, and the meridians shall be correctly laid down as shall likewise the Equator, Elliptic; the Tropics and other circles.

Such a topographical delineation of the world would possess many advantages over any map, or chart, that was ever described. It will be made on so large a scale, that the countries will be laid down in more exact proportion, and their relative positions would be more clearly seen.

The various elevations of lands, on which the temperature of climate, and the productions greatly depend, could here be clearly ascertained. The proper situations for Roads, Canals, and other improvements, may be seen at one view: thus a far more useful knowledge of Geography can be obtained by walking a few hours in this garden, than could be gained by reading in as many years.

*Poul. Daily Adv.*

#### MADAGASCAR YOUTHS.

From the late report of the British and Foreign School Society, it appears that, some time since, the agents of the London Missionary Society in the island of Madagascar sent out eight young men to England that they might receive their education in the schools of that country. On their arrival in Great Britain, they were placed under the care of the British and Foreign School Society, and were boarded at the expense of the British government. They have all proved, it is said, without exception, tractable, diligent, and amiable in their conduct; and the progress which they have made in their studies is such, that four of them have been considered fit to leave the school, and were about to be sent to Manchester and other towns to learn the different mechanical arts which they are destined to practise on their return to their native country. "The very great improvement of these youths," says the Report, "is at once highly creditable to themselves, and supplies a striking proof of the facility with which instruction is communicated by the British system, and of its efficiency in bringing into action the powers of the human mind. Two years ago, they knew not a word of English, and were totally ignorant of Christianity. They have now reached the highest class in the school, they have attained a respectable proficiency in reading, writing, and arithmetic; and their ready and suitable answers to the questions proposed to them, at the late examination, proved that their knowledge of the leading truths of Scripture is clear and correct.

*From the London Jewish Expositor.*

#### ACCOUNT OF MR WOLFF'S LABOURS IN JERUSALEM.

*In a letter from Rev J. King, American Missionary.*

JERUSALEM, May 12, 1823.

DEAR SIR.—Mr. Wolff, Mr. Fisk, and myself, arrived here from Egypt about fifteen days ago, in pretty good health, though much fatigued by our journey through the desert. Mr. W. was well received by his brethren the Jews, among whom he labours with unabated zeal from morning till night.

Sometimes he sits up nearly the whole night in reading with them out of *Moses* and the *Prophets*, and out of the *Talmud*. This I regret exceedingly, as it soon must injure his health materially, and if persisted in deprive the Christian world of one of its ablest missionaries to the long lost and despised people of the seed of Abraham.

Our prospects, with regard to the establishment of a missionary station here, are quite as favourable as we anticipated. Difficulties there must be—difficulties we expect. But in the name of the mighty God of Jacob will we set up our banners, fully believing that the time is approaching, when the standard of the cross shall wave triumphantly on the walls of the holy city, and when the dwellers in the vales and on the mountain tops of Judea, shall shout to each other, and sing, "Glory to God in the highest, and on earth peace and good will towards men."

That the Lord Jesus Christ may abundantly so bless you, and that all your benevolent efforts to promote the interests of

his kingdom on the earth, may be crowned with success, is the desire and prayer of your friend and servant,  
J. KING.

#### For the Christian Repository.

##### BROWNLEE'S INQUIRY.

MR. PORTER,

Let me invite the attention of the Christian Public to the work you have lately advertised, entitled "A Careful and free Inquiry into the Religious Principles of the Society of Friends, commonly called Quakers." It was a work greatly needed, and is well written, learned, and satisfactory. It is well known that the tenets of the Friends, as to the distinguishing doctrines of the Gospel, have been by all their modern writers, in fact since the days of the ingenious Barclay, cloaked under *equivocal* and *negative* terms; so that it has been a great desideratum in the religious world to know what their *real* doctrines are. If we turn to their oldest writings, we no longer find them in their original shape; modern editions having been purged and altered, and parts suppressed with a view to conceal some of their original deformities and extravagancies. Concerning *Fox's Journal*, Mr. B. says, it has "undergone the severest castigation of modern critics. I have proofs before me that they have expunged ideas and expressions which no modern ear could endure." (p. 66.) And these corrections too have taken place, altho Fox and Penn believed and taught that every part of their preaching and writing was "the inspired word of God,"—and all the ancient Friends, (yea, moderns too) admitted their pretensions!

Our Author seems to have had access, thro his Scottish ancestry, to some of the first and earliest editions of Quaker writings, and from these, as well as from more modern publications, he makes his extracts and justifies his statements of their doctrines. His "Historical Dissertation," is especially interesting and useful, because a genuine statement of their real opinions is more necessary than a *refutation*. Unitarianism needs only to be proved against any society, to bring against such society the testimony of the whole Christian church.

Now it is clearly proved in this "Inquiry," that besides other things, there are essential defects in their system: 1. In regard to the *Holy Trinity*. 2. The sacred persons of the *Son* and *Holy Ghost*. 3. The *Atonement*. 4. The *Resurrection* of the body from the grave. 5. The Second coming of Christ to *Judgment*. 6. Of a *Future State*. See part II. chap. 7.

He traces back, in an historical line, their doctrines of *God* and of the *human soul*—of *Internal Light*, and abstraction from outward means, to ancient mysticism and Platonic philosophy. At the close he gives the following summary: "From this system of facts, it is seen that their system combines in one heterogeneous mass, almost every species of heresy, ancient and modern; that with *Saccas* they are mystics, and have excluded some of the most sacred institutions of the Lord Jesus Christ;—that with *Sabellius*, they are *Sabellians*, on the most sacred doctrine of the *Trinity* and the distinct divine persons;—that with *Pelagius* they are *Pelagians*, on the doctrine of grace;—that with *Paul of Samosata* and the *Ebionites*, and the two *Socini*, they are Unitarians, and reject the *Atonement*;—and with *Origen* and others of modern name, they are *Universalists*. And yet, in the modification of these sentiments, there are so many repulsive materials wrought up in them, that the Society can never amalgamate with any one of all these sects. They cannot even approximate to a friendly communion with any sect within or without the visible church!" (p. 302.)

In other words, the doctrines of the ancient Friends are the very doctrines lately avowed by your Quaker correspondent, "Amicus." Speaking of the Letters of that writer, Mr Brownlee says, "It is the fullest disclosure which we have in the modern times of the Society; it is a full length portrait of the genuine Quakerism of the old school; it exhibits the correctness of every charge which I have brought against them out of their books. And if the Society adhere to Fox and Penn and Barclay; if, in fact, the modern Friends hold the testimony of their ancient elders, they must acknowledge the doctrines of "Amicus," as *their orthodox doctrines*. To blame these would be to blame the inspirations of Fox and Penn; to condemn these would be to condemn all the Friends of the first "convincement." None, therefore, in their last annual meeting blamed "Amicus," but those, better informed men, I readily admit them to be) who are receding from genuine

Quakerism, and are approaching the Reformed churches." See App. II. p. 29.

The Friends have one advantage over every other Society, and one to which they owe much of their success. I allude to the *patronage given to every work written on their side*. Encouragement is given by them to every scribbler who will wield his pen in their defence. Accordingly, altho their religious system is incapable of either scriptural or rational defence, more books have been written and printed in favor of this sect, than of any other denomination upon earth. While writers who step forth against them in defence of the Gospel, meet with comparatively little encouragement, even among those who applaud the writer and wish success to his cause. The friends of Truth rely too much on the justice of their cause, and forget that Providence works by means. There is a want of *system* as well as *liberality* amongst us. The following extract from the "Inquiry" will account for the so rapid propagation of heathenism in a Christian land.—"They effected more conversions to Quakerism, by the distribution of their books, than by their declamations; to this object they devoted extensive funds. When the Society was organized, the respective meetings were laid under heavy contributions. Out of these, a fund was formed to defray the expense of printing and publishing the works of their authors. Every facility was thus offered to those who chose to enter the lists. This, as might justly be expected, called forth hosts of writers. The expences were promptly met; and effectual means were taken to distribute their works without trouble on the part of the authors. The quantity of Quaker books, by this means, poured from the press, is almost incredible. Whiting's Catalogue of their books alone, consists of 232 pages. It contains a list of 3611 books. Upwards of 600 other books were added, making 4269 volumes. Each impression of these contained about a thousand copies on an average. Thus the Society, previous to A. D. 1715, had sent forth 4,269,000 volumes and tracts! From the same funds they have kept Barclay afloat. They published an edition of 12,000, of which 10,000 were distributed gratis. They had their booksellers in London, who were actively engaged in selling and distributing their works. In the country, men were employed to carry them on packhorses in all directions; and they have been known to scatter their books and tracts along the highways and in the streets!" Inquiry, p. 73.

I do not blame the Society for this; it was wise policy, and other societies would do well to imitate it in the distribution of better books.

The work is full of learning, wit and eloquence; and the seasoned with much pleasantry, is not wanting in either love or candor. Full credit is given to the Society for their amiable manners, opposition to slavery, and other qualities by which they are recommended as *men* and as *citizens*; and he condemns them only for their opposition to *Christian* principles, *Christian* ordinances, and *Christian* practice. In all these respects he shows that as a Society they have always been essentially defective.  
PHILIP.

#### BAD MUSIC.

A writer in the *Electric Review*, speaking of the common neglect of the science of music, and the consequent want of harmony and taste in singing, as practised in many religious congregations, says:—

"Often and often have we had occasion to regret our unfortunate sensibility of ear, (though by no means excessive or fastidious,) when chained by propriety to our seat in the house of prayer. Often has the expression of good old John Ryland, of Northampton, on one occasion occurred to us: 'Do ye call that singing? If the angels in Heaven were to hear you, they would come down and ring your necks off.'"

#### CURIOUS FACT.

A man named Thomas Wheaton, of Rochester, (N. J.) while cutting wood in a forest, slipped down a precipice, to the bottom of which he must have fallen, had he not grasped, and retained hold upon a grape vine. To this he clung with all the tenacity of despair, and being unable to regain footing, by degrees lost all sense and animation, and remained thus suspended, at the distance of 25 feet from the ground, for two or three hours—until he was taken down by some waggoners. He remained insensible for several hours afterwards, but was finally restored.



FROM THE CHRISTIAN WATCHMAN.

**Samson Myershon, a converted Jew.**—The Jewish Expositor for December contains a brief account of a visit of the father of this young man, to Berlin in Prussia, in order if possible to recover his son from Christianity to Judaism. The father and son were formerly residents in Russia; and the journey of the father from Russia to Berlin was about 1000 miles. The old gentleman had entertained the erroneous idea, that a company of Christians held his son in confinement, and compelled him to continue amongst them. Old Solomon, on his arrival in Berlin, put up in the house of another Jew there; and through a third person, invited his son, and another young Jew, whose name is Abraham David Goldberg, and also a convert to Christ, to visit him. Their Christian friends dissuaded them from going alone, lest a considerable number of Jews should assemble and use them roughly. Two judicious Christians hereafter attended them. They had scarcely entered the room, when the old gentleman rushed from an adjoining apartment, affectionately clasped his son and retired into another room for the purpose of a private interview. Such were their mutual overflowings of affection, that they both wept aloud, so as to be heard in the first room. Since that time a pleasing intercourse has been kept up between them; and although the father feels deeply grieved at the change in his son's principles, he never addresses him in the language of rebuke. Samson powerfully feels in his breast the claims of filial affection, and is deeply sensible of the love of his kind father; but although allured by a thousand inducements to return with his parent and renounce Christianity, he feels a paramount obligation to his Saviour Jesus and remains faithful to his Redeemer. Surely he exhibits the distinguished lineaments of an Israelite indeed!—His father speaks in terms of high commendation of the brotherly love of the Christians, and acknowledges that they are an entirely different sort of persons from what he anticipated! Who can fail of recollecting a precious remark of the Lord Jesus to his followers;—*By this shall all men know that ye are my disciples, if ye have love one to another?*

It is rumoured that the father of Goldberg, mentioned above, contemplates a visit to his son also. Who can tell what may be the final happy results of these interviews? And who will not unite in the hope that they may redound to the praise of illustrious grace?

#### BURNING OF SAREPTA.

The Moravian brethren seem destined by Providence to uninterrupted suffering and trials. From their history it appears that ages before the reformation they were a church of martyrs; and since that event they have been called to endure not only persecution, but calamity in almost every form. The following account of the burning of the settlement of Sarepta, in August last, is given by the conductors of the Brethren's mission at that place. The settlement of Sarepta is in Russian Asia, near the Czarizin, on the Volga. It was first established in the year 1765, by five of the Moravian brethren, in the hope that it might be the means of bringing the Calmucks, and other tribes in the vicinity, to the knowledge of Christian truth. The population had by degrees increased to nearly 500 souls; and a small number of converts (Calmucks) have been gathered from among the heathen. The distressing calamity which has befallen the settlement forms a new claim to Christian sympathy, and one which we hope will be felt by American Christians.—*N. F. Ob.*

"It has pleased the Lord our God, whose ways are often inscrutable, but always righteous and full of love, to visit our congregation at Serepta, in Russia, with a very heavy disaster. On the ninth of August last, a fire broke out in one of the out-houses of the tobacco manufactory, and as all the premises were built of wood, and by the long continued drought and heat had become like tinder, the flame spread with such rapidity that all human help proved vain; and in four hours and a half the shops, with all the buildings belonging to the manufactory, the Apothecary's shop, the large distillery, the warden's house, the two large houses of the single brethren, with all their shops, the farming premises, and twenty four dwelling houses, (comprising three fourths of the whole settlement) were laid in ashes. Thus twenty-eight families, all the single brethren seventy in number, and twenty families of workmen and servants were bereft of their habitations. When the fire had

reached the most dangerous place between the single brethren's house and the closely adjoining out buildings of the minister's house, it pleased God to grant success to the unwearied exertions of those who came to our assistance and to put a stop to the progress of the devouring element, otherwise in half an hour the whole settlement of Sarepta would have been converted into a melancholy heap of ruins, and all its inhabitants left without a home."

Two lives were lost in consequence of fatigue and agitation of mind. All who have retained their houses, have most cheerfully accommodated the sufferers in the best manner in their power. The church was saved and has been re-opened.

The loss sustained is estimated at more than \$170,000.

**Prevention of Fire.**—M. Cadet Vaux, considering that fires in dwelling houses begin in numerous instances, in the chimney, and that means cannot be applied in time to extinguish the fire at its commencement, turned his thoughts to the discovery of some method for effecting this purpose. He reflected that combustion cannot be carried on without the presence of vital air, and consequently, if the air in a chimney on fire could be rendered mephitic, the fire must go out. This object he obtained by the simple means of throwing flour of sulphur on the fire in the grate, the mephitic exhalation of which extinguished the fire, as it would suffocate any living creature. A Roman nobleman has not only repeated the experiment with entire success, but being desirous of ascertaining whether an ignited body suspended in the chimney would be extinguished in the same manner; he caused a faggot to be suspended in the chimney, nearly at the summit, and set on fire; though by its situation it was nearly in contact with the external air, the flames were instantaneously extinguished by throwing a handful of flour of sulphur on the coals below.

#### BURLINGTON, VERMONT.

*A remarkable instance of Canine Sagacity.*

A small boy of Mr. Smith's of Huntington, aged 13 years, about two weeks since, was mounted upon a spirited horse, which his father had hired of a neighbor, in order to return him to the owner; having a pair of bars to go through, his younger brother was sent to let them down, and on removing the top bar, the horse leaped over, which threw the boy from his seat, with one leg in the stirrup; in this situation he was dragged by the full speed of the horse over logs and cradle knobs, nearly half a mile. All that probably was the means of saving his life, was a kind and affectionate dog that accompanied him to the bars, and on seeing his situation sprang immediately to his relief, caught him by the collar of his coat, and held his head from the ground running beside the horse, until the stirrup broke, which cleared him from his critical situation. He was severely bruised, but not dangerously.

#### ETIQUETTE.

Rousseau, speaking of the fashionable Parisians, (and their manners have been aped) tells us 'they have settled even the very moment when it is proper to send cards to their acquaintance; when to visit with a card, that is, to visit without visiting at all; when to do it in person: when it is proper to be at home; when to be denied; what advances it is proper to make, or reject, on every occasion; what degree of sorrow should be affected at the death of such or such a one; how to mourn in the country; when they may come to console themselves in town; the very day, and even the minute, when the afflicted is permitted to give a ball, or to go to the play. Every body in the same circumstances does the same thing: they keep time, and their motions are made altogether, like the evolutions of a regiment in battalions, so that you would think them so many puppets, nailed to the same board, or moved by the same wire.'

#### EGYPTIAN COTTON.

A commercial letter received in Charleston, S. C. stated, that Cotton begins to be imported in considerable quantities, from Egypt, into England. This Cotton is said to be much approved of in Manchester, and is expected to come into competition soon, with the Brazils, the Orleans, and the Sea Islands. The Pacha of Egypt, finding it easy of cultivation, and capable of producing considerable revenue, had extended great encouragement towards the culture of the article.

#### RABBI ELIEZER.

Rabbi Eliezer said, "Turn to God one day before your death;" His disciples said, "How can a man know the day of his death?" He answered them, "Therefore you should turn to God to-day, perhaps you may die to-morrow; thus every day will be employed in returning."

Clarke's Commentary.

An eminent ship-builder, being invited to hear Mr. Whitefield preach, at first made several objections, but at last was prevailed on by his friend. When he returned home, his friend inquired, "What do you think of Mr. W.?" "Think?" says he, "I never heard such a man in my life,—I tell you, Sir, every Sunday that I go to my parish church, I can build a ship from stem to stern, under the sermon; but were it to save my soul, under Mr. W., I could not lay a single plank."

#### CHRISTIAN REPOSITORY.

FRIDAY, FEBRUARY 27.

#### THE BEREAN.

A Newspaper, under this title, has appeared in Wilmington, during the present week. It is printed by Messrs Mendenhall and Walters, conducted by unknown editors, and is to appear once in two weeks. Its avowed design is "to investigate the religious opinions and practices of the present day," "to impugn doctrines and practices and prejudices rendered venerable by age, sacred by authority, and strengthened by the force of habit," "our business is with the high professors of Christianity," "to promote that free inquiry which has been discouraged or foreclosed on the ground of clerical infallibility," "to show that religious despotism is rearing its head in this land, and wielding again its iron sceptre," "to afford sufficient data on the subject of Missions for the reader to arrive at a judgment of the merit of the efforts made at this time to extend Christianity," and to show "that the time is not far distant, when after the way that 'the church' shall call HEREST we shall no longer be permitted to worship the God of our fathers."

It avows its opposition to Creeds and Confessions—its disposition to allegorize the history of the Fall—to disbelieve what cannot be understood,—to reject all mysteries in religion,—to defend the character of Naylor, the Quaker fanatic,—and, to oppose most other religious publications.

Its object therefore is pretty plain. It is a child of the Reformer, a sister of Plain Truth, and an active member of the Anti Mission family. The name of the Editor, or the club of Editors is not given, the doctrines of the work are likely to be Unitarianism modified by the peculiarities of Quakerism.

On the appearance of such a paper, we know not whether most to rejoice or mourn. It will certainly do great harm. Its direct tendency, and its immediate effect will be to mislead and destroy immortal souls. But it will do no injury to the Bible and Missionary cause. Its ultimate effect will be to excite a spirit of inquiry into Christianity, and her present operations,—an inquiry which she courts and cannot sufficiently obtain. It will have the effect to unite and animate the Friends of Missions and of Orthodoxy—and by exciting a spirit of prayer and activity, greatly further the very cause it will labour to destroy. Such Publications are among the happy signs of the times,—a sign that the Missionary spirit is spreading rapidly thro' the world, else why this waste of opposition?—a sign that the Great enemy of truth and righteousness dare no longer appear, as in former days, in his naked shape of Deism and Atheism, but must assume a Christian robe, and profess to be a Searcher of the Scripture in order to find any countenance from the public.

[Communicated]

#### EIGHTEENTH CONGRESS.

##### SENATE.

Monday, February 16.

The bill to abolish imprisonment for debt, was taken up in Committee of the Whole. Mr. Johnson, of Kentucky, spoke about two hours in favour of the bill.

Tuesday, February 17.

After some business of private and local nature, had been dispatched, the Senate resumed the consideration of the bill to abolish imprisonment for debt. Mr. Barbour advocated the bill, in a speech of considerable length.

Wednesday, February 18.

A communication was received from the Navy Department, transmitting the annual statements of expenditures in that Department. The communication was read, and referred to the Committee on Naval Affairs.

Mr. Chandler, from the Committee on the Militia, reported a bill "for the more effectual protection of the country, by the establishment of militia throughout the United States, and for the discipline thereof." The bill was read and passed to a second reading.

Friday, February 20.

The bill for abolishing imprisonment for debt, was taken up in the Senate to day, and two amendments to it proposed by Mr. Van Buren, were adopted. The bill was then made the order of the day for Monday next.

##### HOUSE OF REPRESENTATIVES.

Monday, February 16.

The House was occupied part of to-day, in a debate on the bill to revise the tariff. The question was, on striking out the clause, imposing a duty of six cents per square yard of cotton bagging.

Wednesday, February 18.

The Speaker laid before the House a communication from the Navy Department transmitting the annual statement of the appropriations and expenditures for the naval service, for the year 1823, and the unexpended balances of appropriations on the 1st February 1823.

The House then went into committee of the whole, Mr. Condit in the chair, on the bill to amend the several acts respecting the duties on Imports.

#### POLITICAL.

**South America.**—A letter from Madrid, of the 9th December, says:—"The new government does not renounce the colonies; a small expedition has already sailed from Cadiz, (but without troops,) for Lima."

A London paper, of the 22nd December, contains a project to form a great company of European Bankers, who are to advance to Spain the money of which she stands in need, in receiving in return the exclusive privilege of trading to South America, and the mining property, machinery, &c. possessed by the crown of Spain in that part of the world.

**S. America again.**—The London Morning Chronicle says:—"Whatever lately were the intentions of the French Ministers respecting South America, it is now asserted, from undoubted authority, that English policy has prevailed in Paris over that of Russia, and that not only will France not assist Spain in any attempt to subjugate her former American colonies, but will view, not with indifference, any support which Russia, or any other nation, may lend her for this purpose. This is certainly a wise resolution on the part of the French Government for this independence of the new American States must extend their commerce, and thereby increase the prosperity of Frenchmen."

**Spain.**—The prelates and all the ecclesiastics who are at Madrid have presented a petition to the King, for the establishment of the Inquisition. The King answered that he was not authorized to do it by the Pope. It is stated that the people of Granada have proceeded in a mob to the prisons of that town, and assassinated more than 2000 Constitutionalists.

**Cuba.**—The London papers contradict the statement which appeared in the American papers, that Cuba was ceded to France. They say, that previous to the departure of the King of Spain from Madrid, he despatched two confidential Agents to Cuba, to sound the inhabitants on the subject of such a cession. The inhabitants with whom they communicated, were uniformly opposed to the project, and finally prepared a petition to the Government of Spain, assuring it of their fidelity, who ever might be its form, but they would never submit to be transferred to France. With this answer the Agents arrived in England, in December, in the British frigate Tyne, on their way to Spain.

The following letter to the editor, (which was received on Tuesday evening last, after our paper had gone to press,) gives some farther particulars of the late unfortunate outrages on a party of hunters on Red River.—*Ark. Gaz.*

"Fort Smith, (Ark. Ter.) Dec 14, 1824.

"Mr. Antoine Barraque, a licensed Indian trader, arrived here a few days since, from an encampment of half-breed Quapaw Indians, and a few American citizens, which had been established on the *De l'eau Bleue* a collateral branch of Red River, about 60 miles from this place. Mr. B. brings the unpleasant intelligence, that on the 17th ult. the camp was attacked by a large party of Osage Indians, and that, of the Americans, Messrs. Welborn, Sloan, Lester, Deterline, and a negro man named Ben, the property of Mr. Barraque, are among the dead.

"It is believed that our government will act with promptitude, when the blood of our murdered citizens excites feelings, which cannot be restrained; and forbearance to act on the present occasion, will only invite future aggression.

"It is believed that active and energetic measures will be taken, to demand immediate satisfaction; and if this is not promptly given, a war with this perfidious and faithless nation, seems to be inevitable. Nothing less than a competent military force, operating powerfully on the tears of this tribe, and a determination to avenge our wrongs, will ever reduce them to a sense of duty, or excite a proper regard and respect for the potency of our government."

#### OBITUARY.

DIED, suddenly on Sunday evening last, in this town, Mrs. ANN REA, aged 71 years.

—On same evening, Mr. BENJAMIN DEVOE, after a long severe illness, which he bore with christian patience and resignation.

#### JUST RECEIVED.

And for sale at this Office,

A careful and free enquiry into the true nature and tendency of the religious principles of the SOCIETY OF FRIENDS, COMMONLY CALLED QUAKERS.

IN TWO PARTS.

I. The history of their opinions: the rise and progress of the Society.

II. Dissertation on their Doctrinal tenets, their worship, ministry, &c.

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